QUAKERISM

Proved to be

GROSS BLASPHEMY

AND

ANTICHRISTIAN HERESIE.

By *J. C.*

2 Thes. 2. 10, 11, 12. *Because they received not the love of the truth, that they might be saved, God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness.*

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QUAKERISM

GROSS BLASPHEMY

ANTICHRISTIANISM

THE QUAKERS LIGHT WITHIN, Vain and Incertain, or their main Principle opened from their own Writings, and proved to be its own Subverter.

NO wise man will entrust his Soul with the *Quakers* Religion, because the chief Patrons of it, even their primest Writers are confounded in that which themselves make their chief Principle, and are not able to give to themselves or others any rational satisfactory account thereof. This I shall briefly manifest from their own Writers, and those also which themselves send us to for an account of their Principles, and which all of them do own. Their grand Principle they make to be *the Light within*. Concerning this *Light* within a few words will not suffice to declare what they say of it. This in short, they say of it, that every man hath a Light within him, this Light they say is the Supream Rule, more eminent than the Scriptures, it never did, it never can err, it is unchangeable in *Light*, Life, Power, Wisdom and Glory, full of all goodness and mercy, and in its Nature and being is immovable, sufficient to slay all sin, to make perfectly holy, being attended to, there is no way to God and eternal life, but by this *Light*. In a word, they sentence all to Hell, and pronounce them to be in darkness, who do not believe in this *Light within*, and give up themselves to its guidance and government. That this is their Principle, I could make evident by a multitude of clear citations out of their chief Writers, as *Penn*, *Whitehead*, *Shewen*, *Smith*, *Fisher*, *Burroughs*, *Fox*, *Gibson*: they all agree in it as the foundation of their Religion, and the characteristical note of right Quakerism, that there is in every man a Principle of *Light*, the supream and most Perfect Rule and Judge in all things pertaining to Conscience and Religion, altogether blameless and sinless, and they account it no less than blasphemy to lay any fault to this *Light within*. I did but liken it to a negligent drunken Coachman, and charge it with Crime, and make it to be a con-cause in the Damnation of the impenitent, and one of them my neighbour, charges me in Print with Blasphemy.

I have endeavoured to understand from their Writings what this *Light* is, which they do so rave on. And I shall leave it to every Impartial Reader to judge upon their own account of it. They say it is not very God, nor very Christ, and account it blasphemy so to hold, and an injurious false representation of their doctrine. For this see *Penn, Quakerism, a new Nickname &c. page* 19, 10. 237, 238. 192. Also they deny it to be a creature, or created *Light*, or meer effect of God. For this see the same *Penn, ibid. page* 10. *Whitehead, Appendix. page* 16. 27, 30. *Counterfeit Christian. detected page* 56. *Whitehead, Dip. Plun. page* 13. The say this *Light* in every man is not Conscience, *Geo. Fox, Gr. Myst. page* 10. 33 1. They say it is not a natural *Light*, *Idem, ibid. page* 23. At other times they plead for it as God, *Reason against Railing*, p. 8. *Whitehead Append.* 27, 28, all power in Heaven and Earth is in it, *Smith. Collect*, 56. it is Divine and increated, *Whitehead, Dip. pl. page.* 13. this *Light* was before any Creature was made, *George Fox, Gr. Myst. page* 10. 23. 331. glorified with the Father before the World began, *ibid.* it is Christ by whom the world was made, *Idem, ibid.* page 185. *W. Penn* makes the *Light within* to be right reason, *Reason against Railing page* 36, 37, 38, 39. his brother *Whitehead* says, that to say that natural reason, or else the Spirit of man is the *Light*, is Blasphemy, *Append page* 28.

I shall forbear more citations, and I shall not here insist that they are guilty of gross Blasphemy and Idolatry, in making the *Light within* every man God. All that I shall here observe is the Confusion and Darkness which these men are in, requiring of all men to Salvation, a belief of this Principle, abounding with so much self-contradiction, and being unintelligible.

Either this *Light within* is something or nothing. If nothing, all their Religion built upon it is nothing, and they are more than twice mad to Write and Contend for nothing. If it be something it must either be God himself the infinite increated *Light*, the Independent being and cause of all things; or a created finite dependent *Light*, a meer effected and produced *Light*, as all creatures are. The *Quakers* deny both, they say it is not God, nor any eff. & produced by God. Between or besides these two, I know no middle nor third, whatsoever is, either finite or infinite, cause or effect, God himself, or something, not God but produced by him mediately, or immediately, and so an eff. & Now that there should be such a thing in every man, worthy of such excellent Titles and Praises as the *Quakers* give the *Light within*, the supream Rule above the Scriptures, able to lead to Salvation, to slay all sin, the foundation of all Religion, and whoso is not built by Faith and Obedience upon this foundation cannot be saved, and this *Light* be neither God himself the infinite increated *Light*, nor any finite *Light* which is

but

but an effect of God, is utterly impſſible to right reaſon and mans underſtanding to conceive. If all muſt periſh which cannot be of this Faith, I deſpair of being ſaved, and thouſands beſides, of whoſe ſalvation I doubt not. This is an article of Religion no where taught in the Scriptures, nor in any Chriſtian Creed, confeſſion or form of Faith, nor maintained by any Chriſtian man, no nor Pagan, not by any man that ever I read or heard of before the *Quakers*. And before it can be received by a right reaſonable man, he muſt give away his reaſon, and believe nothing or a meer *non-ens* to be in effect God. For both directly in ſo many terms, and alſo in words æquipollent they make the light within to be God: and yet being preſſed with argument to ſave themſelves from Blaſphemy, they have invented this ſhift, to ſay that the light within is a gift, a meaſure, ſomething of God, and from God, a ſeed or principle, but neither God himſelf increated, nor any thing created and effected by him.

There is but one thing that I can imagine in countenance of this opinion of theirs, which I think is above common Capacities, and that is a ſuppoſed diſtinction between eſſence and acts in God, between God himſelf and his acts. As God himſelf is from Eternity, but his act of creating the World out of nothing, is not from eternity. *In the beginning God created the Heavens and the Earth*, Gen. 1. 1. So God is ſaid *to ſhine into the hearts of his Saints*, 2 Cor. 4. 6. Whence is inferred a diſtinction between God himſelf, and his act of inſhining into the ſoul. And ſay the *Quakers* the light within is not God himſelf, nor yet a Creature or created light or effect of God, but God's act, his ſhining upon the ſoul. They liken God to the Sun, and his act of inſhining to the rays or beams of the Sun, every ray or beam of the Sun they ſay, is not the Sun it ſelf, but co eſſential with it, and inſeparable from it. I have ſaid more for their Opinion, than I have found in any of them, indeed they do uſe this ſimilitude of the Sun and its beams, a Fountain and its ſtreams, and that is the utmoſt account that I can gain from their writings of their opinion of the *light within*. See *Penn's Quakeriſm a new Nickname*, &c. Pag. 10. *Whitehead Append.* Pag. 28, 30.

To which I ſhall make this double Anſwer. 1. As to the ſimilitude of the Sun and its beams, 2. As to the diſtinction of eſſence and acts in God, and the application of it to this Diſpute.

1. Touching Similitudes as applied to God, and predicated of him. 1. In general God is above all ſimilitudes and compariſons: and it muſt be confeſſed that they do but improperly agree to him. 2. We deny not the uſe of ſimilitudes in helping us to form notions and conceptions of God. The Scripture uſeth them frequently -- *The Lord is a man of War*, Exod. 15. 3. *a Sun and Shield*, Pſal. 84. 11. and the like. But then we muſt uſe them but as

ſimilitudes with limitation and caution, ſo as not to deceive our own underſtandings, nor abuſe God: but all imperfections muſt be removed from God, and we are not to imagine that either God's eſſence or acts (*data* for the preſent that they are diſtinct) can be comprehended by us, or expreſſed by any words or ſimilitudes ſave improperly and imperfectly. He were not God, if he could be comprehended by his Creatures. 3. Similitudes ſerve only or chiefly for Illuſtration. In Diſputes they would not be uſed ſave for Illuſtration. 4. If we will expreſs the matter by a Similitude, we may more fitly ſay, that God himſelf is as the bright Sun, the light in every man unregenerate, is as a dim Candle, or ſtinking Snuff. The light in glorified Saints and Angels, is as a bright burning Torch, the light that is in Saints on earth, is as a Candle ſhining in the ſoul. But none of all theſe lights are any part at all of God, the Sun, Angels, Saints, Men, every rational being is as a Candle, and ſo the Scripture ſaith, *Pro.* 20. 27. *The Spirit of Man is the Candle of the Lord.* God is as the Sun. The light in Man or of the Candle, is utterly diſtinct and ſeparate from the Sun, and its beams. God is as the Potter, the light in Men and Angels is as the Clay. God is the Supream Light, we all be lights formed and created by him; but no more any part of God, than a Candle is a part of the Sun, or the Clay is any part of the Potter. And thus far the Similitude may ſerve: but you may eaſily err by following and ſtretching the Compariſon too far.

5. Admit the *Quakers* uſual compariſon of the Sun and its beams, God they ſay is as the Sun, the light in every man is as a beam or ray of the Sun; Either this compariſon is reſted by them, or rightly underſtood it makes utterly againſt them. For it is apparent that the light in Man is no more a beam or ray of God than any other creature. And indeed every creature as ſuch is a light, and hath the Creator's ſtamp upon it--- *Præſentemq; refert quælibet herba Deum.* In this ſenſe the Scripture ſaith, *The Heavens declare the glory of God, and the Firmament ſheweth his handy-works, Pſa.* 19. 1. A Worm is a creature as truly as an Angel, though not ſo excellent a creature, & as ſuch it is as truly a beam of God (if you liſt to uſe that compariſon, not abuſing it) as a Man or Angel: a creature as ſuch is a dependent light or being formed by God, and this agreeth to all creatures. And what is this to the *Quakers* cauſe? will they hence infer that becauſe every creature is a dependent light or being, as a Worm, a Fly, a Graſs, that therefore there is in a Worm I know not what kind of rational tranſcendent light, Supream to all Creature-light, above the Scriptures for guidance to Salvation? they will not allow that. Though the light in an Angel differ from a Worm, yet they both agree in this, that neither of them is God, (hey are both created lights. And if the light in Men and Angels be increated, or neither created or increated, and the foundation of

Faith

Faith and Religion, so is a Worm, and so is every created being whatsoever: For *a quatenus ad omne valet argumentum.* If they shall pursue this similitude strictly and to the utmost, and shall say that the light in every man is a measure or part of God as the rays of the Sun, are a part of the Sun Co-essential with it, or as a stream is a part of the Fountain, or as a drop of Rain falling into the Ocean becomes Consubstantiate and one in essence with it, this is an abuse of the Similitude, and an utter wresting of it, compounding God and the Creature into one, and making every creature a part of God, and Co-essential with him, like as a drop of water falling into the Ocean becomes physically and substantially one with it, which is a degree of Blasphemy and Impiety I think above that of the Devils themselves.

2. As to the distinction of essence and acts in God, I have this to say. 1. That both the essence of God and his way or manner of acting is to us unsearchable and incomprehensible. 2. That God's essence is most simple, uncompounded and one, and there is not any thing in God save pure entire God. It hath hitherto been received for an axiom in Divinity that *Quicquid est in Deo est Deus.* 3. If you shall object the way of Scripture-language, *God who commanded the light to shine out of darkness, hath shined in the hearts of his Saints* (not of all men, as *Quakers* erroneously pervert the Text) *to give the light of the knowledg of the glory of God in the face of Christ, 2 Cor. 4. 6.* Is not God's act of shining here distinguished from himself or his essence? I answer, the thing which the *Quakers* would have, is that this by which God is said to shine into the soul, is neither God himself, nor any effect or created light or being totally distinct from God. All that the Scripture saith, is by way of Similitude; Shining is a similitudinary term, and no doubt but the spirit of God knew best how to express the way of God's operation, and we are to rest in it as a most safe way of expression, nor is it lawful for us to search and go about to know the way or manner of God's acting. It is a most presumptuous bold attempt.

The way of God's acting and inshining into the soul, is incomprehensible and unsearchable. But if we may give credit to the received notions of God, and the common conceptions of Divines and men of wisdom studied in the mysteries of God (I matter not the *Quakers* censure and derision) God's acting is by his essence, his essence is his will, and his willing of a thing is a causing or effecting of it. Plain it is, that God's shining into the soul, is a metaphorical expression, borrowed from the Sun and its beams, or the shining of a Candle, giving light to those in the house. The dispute is only *de modo*, how God shines into the soul, how he creates the World, how he acteth, how he causeth and produceth things, which when all is said that can be, the more we seek to find it out, the further we are from it. *Job*

11. 7, 8, 9. *Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as Heaven, what canst thou do? Deeper than Hell, what canst thou know? The measure thereof is longer than the Earth, and broader than the Sea. God doth things unsearchably, Job* 5. 9. *how unsearchable are his Judgments, and his ways past finding out! Rom.* 11. 33.

4. O how ignorant are we of God! What do we know of the difference of acts and essence in God? It sufficeth to know that God formeth the spirit of Man, and causeth light in Man's soul, but how is Knowledg too wonderful for Man. 5. This is clear to humane reason, that this light in man must be either God himself the infinite created light, or a created formed light, either cause or effect, the absolute, supream, independent being, or a being finite, and dependent, real or relative, produced by God immediately or mediately. For *causa causæ est causa causati.* The *Quakers* say it is not God, they say it is not any thing *of God's* making or forming, it is then meer nothing. If I shall bring twenty Arguments against the light in every man as God, as gross Blasphemy and a deifying of every man, yea of Devils themselves consequentially, they put me off with this as *Penn* doth *Quakerism a new Nickname*, &c. *Pag.* 192, that they utterly deny any such opinion, though indeed up and down their writings they call *the light within* by the very name of God and Christ, and ascribe unto it the attributes of both, and are very Blasphemers and opinionative Idolaters: if I shall bring as many arguments to prove that the light within supposing it to be but a created light, since the fall is a most imperfect light, more darkness than light, and up and down the Scriptures called Darkness, and blind and false guide, they will flye to this shift, that I mistake their principle, they hold the light within to be more than a created light, or meer effect of God. *Contra negantem principia non est disputandum.* This is a principle in Divinity, assented to by the Heathens themselves, that all things that are, are either finite or infinite, cause or effect, dependent or independent; the *Quakers* have form'd them a new Religion, whose foundation or chief principle is the light within every man: *That of God within us is the only foundation upon which we* (Quakers) *stand, and the principle of our Religion saith* Smith, Catech. pag. 57. *it is full of all Goodness, Vertue and Mercy, and in its nature and being immoveable*, Pag. 36. *and it to be the Rule, and to be minded in all things*, Primmer Fol. pag. 56. *In short, saith* Penn, *Reason against Railing* Pag. 9. *We are willing to let the Controversie lye here, that the* Quakers *own, promote, and assert; that the life of God which is the light of Men, with which every man is enlightned, is sufficient to Salvation.*

Very well, this is your Principle, you will not say it is nothing, you will not say it is very God, you will not say it is an effect of God, what must it be

then,

then, what can it be? will you ſay that God hath parts and pieces, and that God in creating the World hath ſhared his eſſence among his Creatures, and hath given to every creature a part, and that every creature is a part of God, as my hand is a part of my body? O brave Divinity! I want tears to mourn for you, and to mourn for Man's lapſed eſtate.

Imagine never ſo many ſorts or ſpecies of light, and never ſo many degrees of each ſort, they all fall within this grand Diviſion, finite or infinite, create or increate, cauſe or effect. If this Diviſion do not hold true and an immoveable pillar in Religion, there can be no Religion at all. Whatſoever hath no being, can have no knowledg. For Knowledg cannot be but of ſuch things as are. And if no Knowledg, no Reaſon, and no Reaſon, no Religion, and no Religion, no God, and no God, there is nothing at all. The firſt principle in rational knowledg, is Ens or Being, that God is, and that all things are from him. Whatſoever is neither the firſt and ſoveraign Self-being, nor a being dependent and from God, is meer and pure nothing, and this by the citations above-named, is evidenced to be the *Quakers* Religion.

I have little reaſon to hope that this or the cleareſt reaſons that any can bring, will prove effectual to the conviction and undeceiving of the Broachers and Patrons of this groſs Hereſie. But I have more hope of many of their followers, who are ignorantly miſled by them. And it may not be uſeleſs to Divines themſelves to read ſuch ſmall Animadverſions that they may inform themſelves of their Opinions, and watch over their flock, againſt Wolves and Seducers. And it may be uſeful for ordinary Chriſtians in their places and capacities, eſpecially for ſuch as doubt and ſtagger. But above all, it may let us ſee what a dangerous thing it is to reſiſt and choak the light of God's word, and relye upon our own underſtandings, and caſt off the Scriptures and the guidance of God's ſpirit by his Word and faithful Miniſters in Communion with his Saints and humble walking before God, and what need we all have to watch and pray that we enter not into Temptation, nor be left to be guided by the light of the darkneſs that is within us.

then, what can it be? will you say that God hath parts and pieces, and that God in creating the World hath shared his essence among his Creatures, and hath given to every creature a part, and that every creature is a part of God, as my hand is a part of my body? O brave Divinity! I want tears to mourn for you, and to mourn for Man's lessed estate.

Imagine never so many sorts or species of light, and never so many degrees of each sort, they all fall within this grand Division, finite or infinite, create or increate, cause or effect. If this Division do not hold true, and an immoveable pillar in Religion, there can be no Religion at all. Whatsoever hath no being, can have no knowledge. For Knowledge cannot be but of such things as are. And if no Knowledge, no Reason, and no Reason, no Religion, and no Religion, no God, and no God, there is nothing at all. The first principle in rational knowledge, is Ens or Being, that God is, and that all things are from him. Whatsoever is neither the first and soveraign Self-being, nor a being dependent and from God, is meer and pure nothing, and this by the citations above named, is evidenced to be the *Quakers* Religion.

I have little reason to hope that this or the clearest reasons that any can bring, will prove effectual to the conviction and undeceiving of the Broachers and Patrons of this gross Heresie. But I have more hope of many of their followers, who are ignorantly misled by them. And it may not be useless to Divines themselves to read such small Animadversions that they may inform themselves of their Opinions, and watch over their flock, against Wolves and Seducers. And it may be useful for ordinary Christians in their places and capacities, especially for such as doubt and stagger. But above all, it may let us see what a dangerous thing it is to resist and choak the light of God's word, and relye upon our own understandings, and cast off the Scriptures and the guidance of God's spirit by his Word and faithful Ministers in Communion with his Saints and humble walking before God, and what need we all have to watch and pray that we enter not into Temptation, nor be left to be guided by the light of the darkness that is within us.

Quakerism

QUAKERISM

Clearly Overthrown.

I Have already proved that the *Quakers* Idol of the Light within, which they make their Maſter-Principle, muſt of neceſſity be either very and entire God, the increated Light, or a created, limited, and dependent Light totally diſtinct from God, and meer effect of God as all created beings are. I ſhall now prove that whether it ſhall be granted to be God himſelf increated, or a light created by him, *Quakeriſm* cannot ſtand. I ſhall not here as yet charge the *Quakers* with holding the Light within to be God and Chriſt, but ſhall only argumentatively prove, that whether they ſhall hold it to be the Supream and infinite light, or a derived limited light, the *Quakers* cauſe is clearly loſt.

Firſt, Admit the light within be affirmed to be God, and this poſition be maintained (as indeed it is by them, to be ſhewn in due time) namely, that every man hath a light within him which no inferior creature hath, which is God, then it will follow that every man is God, and that ſo many men as there are, there are ſo many Gods, and that when a Child is born, there is a new God, and that when any man dies, God dies, and that before Man was in being, there was no God, and that every man is Almighty, and Eternal, and Self-exiſtent, and Omniſcient, and Unchangeable, and Creator, Lawgiver, and Soveraign Judg of all the World, and that every man is to be worſhipped, feared, and obeyed as God, and God is to be ſubject to God, and that when any man ſins God ſins, and that all the acts of men are the acts of God, and that God and Man are one eſſence, like as ſeveral corns make one batch or dough, and that there is no difference between Creator and Creature, Cauſe and Effect, Time and Eternity, All things and Nothing. This Opinion is ſo monſtrous, blaſphemous, and impoſſible, that it deſerves more than bare Confutation. Let the *Quakers* look to it. A heavy charge it is if they be found to hold it. For my part I cannot ſee how this charge can be avoided, nor how this Conſequence can be overthrown, if they hold

the Light in every man to be God, unleſs it be this one way: the *Quaker* will reaſon thus, God is Light, and he is every where, and preſent with all his creatures, and Man being a creature, therefore it will follow that there is a light in man which is God. And indeed thus they argue, that the light muſt needs be God, becauſe otherwiſe God were not omnipreſent.

To this I anſwer, that no queſtion but God is light, and omnipreſent, and that Man is a creature, and ſo God is preſent both within him and without him, and with every other creature in Heaven, on Earth, in the Seas, and in Hell. But 1. This will not warrant us to ſay and maintain that the light in every man is God, no more than it will warrant us to ſay that there is a light in a Stone, or Plant, or Worm which is God. For God is preſent with all theſe as truly and really as he is with Man. God's preſence extendeth to and is with all his creatures as ſuch alike. An Angel, though a moſt excellent creature, yet he is but a creature: and a Brute or Worm, though a baſe and inferior creature compared with Men and Angels, yet is a creature as well as they. All creatures as ſuch depend upon God, and he is preſent with them by his eſſence and conſerving preſence alike, and with one no more than another. And of this ſort of preſence the *Pſalmiſt* ſpeaks, Pſal. 139. 7, 8, 9. *Whither ſhall I go from thy preſence? if I go into Hell thou art there.* God is preſent by his eſſence in all places, at all times, with all creatures as ſuch alike. And if this Arguing be good, God the omnipreſent Light is preſent with all his creatures, Man is a creature: therefore there is a light in every man which is God: the ſame you may argue of any other creature whatſoever. For *à quatenus ad omne valet argumentum.* A Worm is a creature, therefore there is a light in a worm which is God.

2. When the *Quakers* ſay that the light in every man is God, and that is made the matter of debate, whether the light in every man be God yea or no, in every man's underſtanding by the light in queſtion, is meant a ſpecial ſort of light which is in all men as ſuch, and is not in Brutes and irrational and inanimate creatures. And ſo is the *Quakers* meaning, as that there is a light in every man, which is not in Plants and Brutes: which light in man is ſufficient to Salvation, able to ſlay all ſin, the rule of Faith and Life, none of which can be meant of Brutes and inanimate creatures. And then it is clear that the argument from God's omnipreſence is of no force at all to ſave the *Quakers* from being guilty of the groſſeſt blaſphemy in Doctrine, above the Devils themſelves, except they will run themſelves upon this other rock, to hold that every man is a Beaſt, and that there is no other light in men than what is in a Stock, a Ruſh, a Worm. And if they make us all beaſts indeed, they make void Scripture and all Religion. Suppoſing therefore that the *Quakers* ſhould hold the light in every man to be God, the one of

theſe

theſe two will unavoidably follow, either that every man by their opinion is a God, or a Brute. But it is the former which doth moſt naturally and eaſily follow and flow from their tenent and opinion. As thus, There is in every man a certain light which is not in Brutes and inferior Creatures, which light is God: the conſequence then is moſt natural and unavoidable, that every man is a God.

That this light in every man cannot poſſibly be God, I prove further by this argument. That which inſeparably pertains to the eſſence of Man, as part of his ſubſtance, or is a principle and quality inherent in Man, that cannot be God: but the light within doth inſeparably pertain to the eſſence of Man as part of his ſubſtance, or is a principle or quality inherent in Man: therefore, &c. Or thus: That cannot be God, which really is not God, but the light within really is not God; therefore, &c. That the light within is not God, is proved.

1. By the *Quakers* own confeſſions, who deny it to be God, though at other times they ſay it is. Let them ſee to reconcile their own Contradictions as they can.

2. It is uſual, nothing more common in the *Quakers* mouths and writings, than to call the light within a meaſure or ſeed of God, not God himſelf, but ſomthing of him and from him. Now God hath no meaſures, parts, or pieces. It is a groſs abuſe of God to cut him into meaſures, pieces, and ſhreds. He is immenſe, and indiviſible, and without all parts and compoſition.

3. It is moſt apparent that this light within every Man ſuppoſed to be God, is nothing elſe but Conſcience, and the light that is in every man's mind and conſcience ſince the fall of *Adam*, partly natural and ingraven in the mind, and hereditary to all men, and partly acquired. And this is that which doth ſpecificate Man from a Beaſt: but therefore to infer that becauſe Man hath a light within him which doth difference him from a beaſt, that it is God, is moſt abſurd and impious.

4. Whether this light within be the Soul it ſelf, or a faculty of the ſoul or a habit, ſeed or principle in the ſoul or faculty, none of all three can be accounted God. It is evident that the ſoul of Man is a created ſubſtance, no more God than my hand is God, or any other creature. And its powers and faculties are concreated as the power and faculty of Underſtanding and Will. And as for habits, and principles, and qualities, ſuch as be ethical and pertain to morality, and come within the predicament of Vice and Vertue, it is certain that theſe cannot be God. The Soul is the ſubject recipient, the habit and principle, and inherent quality is nothing but the rectitude or irrectitude of the Soul, and ſo the light in every man is denominated either Good or Evil, Spiritual and Heavenly, or Senſual and Earthly, Vice or Ver-

tue, an inclination to evil or to good, ſave that the underſtanding power of the ſoul is the proper ſeat of rational internal light, as being the eye of the ſoul. And hence every man is denominated an ignorant, or a knowing; a good, or a bad man: but no man a God without higheſt Blaſphemy and Uſurpation.

5. Knowledg and Light do impart the ſame thing, and Knowledg ſeems to be the more proper term, and Light to be but a borrowed and figurative, 2 *Cor.* 4. 6. God hath ſhined into the hearts of his Saints, to give the *light of the knowledg* of the glory of God in the face of Chriſt. Ignorance and Darkneſs are but two names for the ſame thing. All knowledg as ſuch is light. When knowledg comes into the ſoul, there comes light into the ſoul. A man then knows what he knew not before. Hence up and down the Scripture impenitent unregenerate men are ſaid to be darkneſs, and to walk in darkneſs, and to be blinded by the God of this World; which is but the ſame with being ignorant, *It is a people of no underſtanding*, Iſa. 26. 11. *My people periſh for lack of knowledg.* Hoſ. 4. 6. *Some have not the knowledg of God.* 1 Cor, 15. 34. *The times of this ignorance God winked at*, Acts 17. 30.

When a thing is known and found out, it is uſual to ſay it is come to light, I am in the dark as to ſuch a matter, my way is not yet made plain to me, which is the ſame, with not knowing, or I am ignorant and am yet to know what courſe to take. Now no man can be ſo beſides himſelf, as to affirm that knowledg as ſuch is God, my knowledg of God is not God himſelf: the creature's knowledg of his Maker is not the Creator himſelf, no more than my eye and act of ſeeing, is the Sun it ſelf. The Devils know more than any of us, yet is not their knowledg God. And what ſhall we ſay of Infants, who know nothing at all, yet they are not Bruits.

6. That this light within is nothing but Conſcience, and internal intellectual Light ſeated in the mind or ſoul, is evident from the known and common effects of the light in the Conſcience, which is to ſmite us when we do evil, to encourage and comfort us when we do well, to be a witneſs for God againſt ſin, to ſit as Judg in the Soul, and generally to be an Overſeer over all our ways. Thus *David*'s heart ſmote him, 1 Sam. 24. 5. 2 Sam. 24. 10. *My heart ſhall not reproach me*, Job. 27. 6. *Convicted by their own Conſcience*, Joh. 8. 9. *The work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another*, Rom. 2. 15, 16. *I ſay the truth in Chriſt, my conſcience alſo bearing me witneſs in the Holy Ghoſt*, Rom. 9, 1. Where it is evident that Chriſt and alſo the Holy Ghoſt are not Conſcience, nor Conſcience them. Conſcience is God's ſervant and officer in the Soul, but not God himſelf. The acts of Conſcience are not the very acts of God, no more than the motion of the

Sun

Sun is the motion of God. For though the Sun could not move of its self without efficiency and supream causation from God, yet that doth not make its motion to be physically the act of God, no more than it self is God. My pen could not make letters without my hand to guide it, nor could my hand guide the pen without the skill and act of my mind, yet is not my pen therefore to be accounted either my hand or my mind. No acts of the creature as such, and physically considered are the acts of God. He is the supream cause, and in him all live and move and have their being; but his efficiency, soveraignty and independency do not at all take away the being and operation of second causes, and subordinate limited agents, but do preserve and establish them. So that it is evident that conscience and its acts being the known effects of the light within seated in the Soul are no more God, than the thoughts of my heart, or the words of my mouth.

7. To say that the light within is God, is to go against common sense and reason, and is as gross as to deny the Snow to be White. We are sure and certain by the sight of our eyes, and the common sense and apprehension of all mankind, that a man is a man, and not God, and that he hath nothing at all within him which is or can be God. Though we do not see the soul within, yet we see him that hath the soul, we see him born into the world, we see him die and go out of the world, we see a thousand gross and palpable evidences to assure us beyond all doubt that he is a man and not God. This is another Transubstantiation or worse. If we may not believe the eyes and senses and common uncontroulable reason of all the world grounded upon sense, we can believe nothing at all. He that shall deny sense, as snow to be white, a man to be a man, bread to be bread, there is no evidence or medium by which he can be convinced. All rational proof is by a more known and evident means or argument to prove a less known, but nothing is so clear and known to us as evidence by sense. If a man will not believe honey to be sweet by his taste, how will you convince him? *petitis omnibus ad agendum requisitis sensus nunquam erravit circa objectum proprium.* We are sure we cannot be deceived, that there is not any thing at all in every man, no nor in any man that is or can be God.

I know but one exception against this argument, and the answer of it will very much enforce the point according to that rule in law, *Exceptio firmat regulam in non excepta.*

Object. If sense be Judge in this case, then sense may judge Jesus Christ to be but a meer man, no more than other men, or but as *Adam* in Paradise.

Answer. The Objection is my own, and but the invention of mine own mind, and therefore I shall give my answer with a *salvo* to the person and honour of Christ

Christ, and the security and infallible verity of the Christian Religion, not to be called into question, though I should something err in my Answer.

I humbly conceive that if Jesus Christ had not brought along with him rational convincing evidences of his Deity or Divinity, it had been no sin at all not to have believed him to be God and the Saviour of the World. The *Jews* laid to his charge Blasphemy, because he said of Himself that he was the Son of God, *Joh* 10. 36. The defence and Answer which Christ makes for himself, was, ...*If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him, v.* 37, 38. Such ample and abundant testimony hath Christ given of his Divinity, antecedent to, concomitant with, and subsequent to his person and personal appearing in the World, that nothing on his part is rationally wanting to assure the World that he is very God as well as Man, otherwise had he given no extraordinary and supereminent proofs of his Saviourship, no man had been bound to believe him. And though no such thing ever shall be, yet as Christ himself speaks by way of supposition, *if I should say I know not the Father, I shall be a liar like unto you, Joh.* 8. 55. which will not justly warrant an inference, that therefore Christ shall or was a liar: by like supposition I may say, if any man should arise, and bring along with him such evidences of Divinity and transcendent Majesty as Christ did, we shall be bound to acknowledge him to be another Son of God and Saviour to the World.

And since there never was, nor ever shall be such another person as Jesus Christ, and besides him, it remains most certain and undoubted, that excepting him there is not nor can be any thing in any man that is God.

8. That cannot be true which no mans heart will give him leave to say and affirm. But no mans heart will give him leave to affirm that there is in him a certain light which is God, the maker of all things. If any shall say it, he is rather to be counted a monster than a man.

9. It is most certain and evident to all mens knowledge, observation, and experience, that the light within which the *Quakers* mean, is a thing which admitteth of degrees, and is subject to alteration and change, and so cannot be God, who is without all change, measures, and degrees. The light in an infant differs from the light in a grown man. The light in a drunkard differs from what is in the same man sober. The light in *Adam* before his fall differ'd from the light within him after his fall. The light in a Godly man differs from the light in an ungodly man. The light in a Christian differs from the light in a Pagan, Turk and Jew. The light in a *Quaker* differs from the light that is in an Anti-quaker. The light in Holy and unholy Souls doth

doth differ both in kind and degree. All godly people dying they and their light go to Heaven: all wicked impenitent ones dying, they and their light go to Hell. None of all this can be affirmed of God, therefore the light within cannot be God.

10. Lastly, if we may believe the Scripture, and can think that God himself can speak plainly, properly and truly, we are taught that the light within some men is darkness, and that all impenitent ones be without God in the World, and are darkness, and that Christ stands at the door of wicked mens hearts knocking to come in, and is barred out by Worldly and fleshly lusts, know ye not saith the Apostle how that Christ is in you, except ye be reprobates, 2 *Cor.* 13. 5. *Revel.* 3. 20. *Isa.* 57. 15. whence it is plain that Christ, and consequently God is not in reprobates, and God is said to dwell in humble and contrite hearts, which doth plainly intimate that he doth not dwell in proud and haughty hearts.

Concerning the light within being Christ, it is yet far more evident, that it is not the very and true Christ, nor can be, For Christ is both God and Man.

1. There was the light in every man many thousands of years before the man Christ Jesus was born, and therefore it could not be the Christ of God.

2. The true Christ was foretold by the Prophets, prefigured in the types and Sacrifices of old, born of a Virgin, called *Mary*, born at *Bethlehem* in *Judea*, whose Star appeared in the East, and conducted the Wise-men to the Place where he lay, his Nativity more than 1600 years ago, his forerunner was *John Baptist*, he was swadled, born in an Inn, lay in a Manger, his birth proclaimed to the Shepherds, *Simeon* took him up in his arms, and Blessed God, *Anna* saw him and spake of him to all that looked for redemption in *Jerusalem*, he was Circumcised, at twelve years of Age he Disputed with the Doctors, at thirty he was Baptised, Preached the Gospel, wrought famous Miracles, chose him twelve Apostles, *Judas* betrayed him, *Peter* denyed him, he was Arraigned before *Pontius Pilate*, sentenced and condemned, and hanged on a tree, dyed and rose again, appeared to his Disciples, convinced them of his Resurrection, Ascended up in their sight into glory, being set at the right hand of God in Heaven. This and no other is the Christ of God. The light within is a false Christ.

3. The true Christ is he whom the Apostles preached, and all the Saints and Churches then and since have owned and believed, for whom the Martyrs have died, the Prophet and Priest and King of the Church, the Son of God, the Judge and Saviour of the World. None of all this can be said of the light within every man. It is most gross that the light within every man is the very Christ.

4. There

4. There have been and are thousands in the World, which have the light within, that never heard word of Christ, nor known any thing of such a person.

5. Sense it self doth palpably assure us there is no such thing in any man as the man Jesus Christ. When should he come into us? either before or after we are formed, not before, for how can he be in us before we have any being our selves. If after, then either while in the Womb unborn, or after we are born. Is Christ in an Infant in the Womb? how is it prov'd, who told you so, who believes so, who can believe it? Doth Christ come into us after we are born, when, in what year, by what way?

Finally, If Christ be in us all, it is either before Conversion, in and by Conversion, or afterward. If before Conversion, then what needs any Conversion at all? If by Conversion, then he was not within before, and so the light within is not Christ. If afterward, the case is the same.

Obj. But doth not Scripture say, Christ in you the hope of Glory, God dwells in humble hearts, ye are the temple of the Holy Ghost. *I will dwell in you, and walk in you.* This was the true Light that lightneth every one that cometh into the World. *The word is nigh thee in thy heart and in thy mouth.* We have a more sure word of Prophesy, whereunto ye do well to take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts. That which may be known of God is manifest in them: and many such Scriptures which speak of the light are cited in favour of this gross Opinion, that the light within is Christ.

Answ. To all which the Answer is easy to such as understand, and I cannot be large to answer and take off every Cavil. It is not the manner of Scripture to say that Christ dwells in any save real Saints, he dwells in the heart by Faith, Eph. 3. 17. *He dwells in the hearts of his people.* 1. Objectively, As one dear friend dwells in the heart of another by love. Thus as the soul of *Jonathan* was knit with the soul of *David*, and he loved him as his own soul, 1 *Sam.* 18. 1. So the heart of every true believer is knit with Jesus Christ in Heaven, and cleaveth to him in love; and thus is that Scripture true, *He that is joyned to the Lord is one spirit*, 1 Cor. 6. 17.

How one? not as a drop of water uniting with the Ocean, becomes substantially one with it, nor as divers corns ground and kneaden, and baked, becomes one loaf, such an union is gross and carnal, and is a deifying of Man, and highest Blasphemy: but one by heart-union and spiritual coalition, the soul of a Believer being set at liberty from Satan, the World, and Lusts, and now united to Jesus Christ by the hand of Faith which worketh by love. So that a Believers soul is with Christ in Heaven, distance of place nothing hindering the workings of love, and spiritual internal heart-union to, and com-

Communion with Christ. And thus Christ is in all Saints the hope of glory *Col.* 1. 27. and God dwelleth in none, but humble and clean and holy hearts, but Satan and sin reign and dwell in all the wicked. 2. Subjectively and in inherently, and so Christ dwells by heavenly light in the understanding, by heavenly graces and holy habits and dispositions in the heart. But these are no more God and Christ himself than the soul is self, or then the body is self; no any other effect, they are but noble effects of God and Christ upon the soul, but in no wise to be accounted God and Christ.

Should it be granted that God and Christ dwells objectively and subjectively in all men, yet it would not follow that there is any thing in men which is God and Christ either in whole or in part. It would follow indeed that all men are holy, and the spiritual temples of the Holy Ghost and should be saved. But if we were all as holy as the Angels of Heaven, yet could not this make the light and holiness in us to be God and Christ. Gods essence is unconfined. He fills Heaven and Earth. His essence is not more in one place than in another. But he loveth and delighteth in none but the holy and clean; and he hateth and abhorreth all the works of iniquity, no unclean thing can dwell with him, nor can he dwell in a filthy heart, where Satan dwells. Nor can his essence become concorporate with the essence of any creature. And thus the first part of this Dilemma is cleared, if the *Quakers* shall say the light within is God and Christ, they are guilty of the highest blasphemy, making every man a God, compounding God and Christ and man into one carnally and substantially, a crime for which I have no words by which I can set forth the foulness and impiety of it.

Admit the *Quakers*, shall grant the *Light within* to be but a meer creature or created *Light*, their cause can in no wise stand this way. For they do give unto this *Light* within that which no meer Creature can claim, as I shall fully shew anon. They make this *Light within* to be above the Holy Scriptures, to be the Supream and absolute rule in all things, that it never did sin, that it can in no wise sin, which indeed is to say it is God.

1. Suppose the *Light* within every man man were as perfect and as pure as the *Light* in man before his fall, or as in the Holy Angels, yet could it not be above the Scriptures or Written Laws of God, nor the Supream rule and Judge in all things: no meer Creature or created being as such is above the written Laws of God. God indeed and God only is the Supream Judge and Lawgiver, and to him only it appertaineth to say. *My Counsel shall stand, and I will do all my Pleasure* Isa. 46. 10. *He that reproveth God let him answer it.* Job. 40. 2. God cannot err, God cannot be under Law to any, it is his absolute properly to be under Law to none,

to be God over all, to give Laws to all rational beings, and back them with his Supream Imperial authority, *Thus saith the Lord, Look unto me, and be ye saved all the ends of the Earth, for I am God, and there is none else. I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear,* Isa. 45. 22, 23. *There is but one (Supream) Lawgiver, who is able to save, and to destroy.* Jam. 4. 12. And so consequently there is but one Supream Law and Soveraign Rule to all the VVorld, by which God doth Rule and Govern the rational VVorld, and by which he will Judge the VVorld at the great day. To be from under this Law, is to be Lawless, yea it is plainly *to be above God, and to oppose and exalt himself above all that is called God, or that is worshipped,* 2 Thes. 2. 4. This is made the very *Mystery of Iniquity*, and the sum of all Antichristian Rebellion, vers. 7, 8, 9, 10. This is to say with *Pharaoh, Who is the Lord that I should let Israel go? I know not the Lord, neither will I let Israel go.* Exod. 5. 2. And with Proud *Nebuchadnezzar, Who is that God, that shall deliver you out of my hand?* Dan. 3. 15.

The sum of all Gods Laws is, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and strength, or thou shalt have no other Gods before me,* Deut. 6. 4, 5. Exod. 20. 3. Mat. 22. 36, 37, 38, 39, 40. *This is the First and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets.* No Angel, no Man, no meer Creature in Heaven or in Earth can be above these Laws, whether written or unwritten. To have these Laws perfectly written upon the heart is the perfection of Heaven it self, and the highest felicity of a rational and intelligent being.

Gods written Laws, are Laws of God, they lose nothing of their vigour and authority by being written externally. Though there shall be no Bible in Heaven, as not needing, yet there shall be a Law in Heaven, yea and a written law, though Spiritual and more excellent, *Written not with Ink, but with the Spirit of the living God, not in Tables of Stone, but in fleshly Tables of the heart.* 2 Cor. 3. 3. Gods law written in the heart, and Gods law written in the Bible, materially are the same, and are not contrary Laws, but one and the same Law diversly written, as a mans face and the effigies or representation of it through a glass, are not two contrary faces but one and the same face shewed and represented to its self. So that there is an internal written Law in Heaven, the Law of Love to God and one another, the Law of perfect subjection to God, the law of Selfdenial, and giving all glory to God, the Law of delight and joy in God, and obedience to him in all

all things, the ſame which is in the Scriptures, theſe be unalterable and unchangeable Laws, not to be ſubject to, and under the authority of thoſe Laws is plain Rebellion, and an invading of the Soveraignty of God, and ſetting the will of the Creature above the will of him that is God and Creator.

God only and Chriſt, as God is above theſe Laws, as being infinitely excellent, and to be ſubject to Laws were to be a Creature, and not God. It is from the eſſential nature and properties of God that he cannot be ſubject to his Laws, no more than he can be a Creature. When the Scripture ſaith, *Be ye perfect as your Heavenly Father is perfect*, the ſenſe is not, that we are to have *the eſſential incommunicable perfection of God*, but ſuch *a perfection as agreeth to a creature*, according to thoſe powers, capacities, and dimenſions of ſuch which God hath given us. God is not contrary to his Laws, he can do nothing againſt them; but he is above them, and there can be no compariſon between the infinitely excellent God and his Laws. He own eſſence being wiſdom, holineſs, juſtice, and goodneſs it ſelf will not ſuffer him to make void his own Laws, Commands, Threatnings, and Promiſes. *For ſhall not the Judg of all the Earth do right? Gen.* 18. 25. *and how then ſhall God judg the World? Rom.* 3. 5, 6. Righteouſneſs it ſelf muſt needs be righteous. Only God is above Laws, by reaſon of his incommunicable Soveraignty, Excellency, and Glory, who is to give Laws to all, and to be obeyed in all things by all.

But every meer rational creature or dependent being is under Law to God, whether the Law be written or not, by what way ſoever it be publiſhed, declared, and made known, what God commands is to be done without asking any further reaſon, without diſputing or gainſaying. It is reaſon ſufficient that God would ſo have it, it is his will and command, and that is the higheſt and moſt ſupream reaſon. Every Angel, every Man, yea the man Chriſt Jeſus who is God's fellow (*Zech.* 13. 7.) conſidered barely as Man, was and is, and for ever ſhall be ſubject to, and under the authority of God's Law or revealed governing Will.

It was free for him whether to become Man or no, he might have choſen, he is God, and none could compel him againſt his will to become Man. But he freely condeſcending for our ſakes to become Man, he muſt needs be ſubject to, and under the authority of God, and accordingly the Scripture ſaith, *He was made under the Law*, Gal. 4. 4. himſelf confeſſeth, *My Father is greater than I*, Joh. 14. 28. *he pleaſed not himſelf*, Rom. 15. 3. *he was under Command to God*, Joh. 10. 18. *a Miniſter of the Circumciſion for the truth of God*, Rom. 15. 8. *God's ſervant*, Iſa. 42. 1. *though he were a Son yet learned he obedience*, Hebr. 5. 8. *I came down from Heaven not to do mine own will but*

but the will of him that sent me, Joh. 6. 38. *My meat is to do the will of him that sent me, and to finish his work*, Joh. 4. 34. and he prayed three times with submission to his Father. *Take away this Cup from me: nevertheless not what I will, but what thou wilt*, Mark. 14. 36. Luk. 22. 43. And in Heaven, and at the end of the World, the Son shall be subject to the Father, that God may be all in all, 1 *Cor.* 15. 28.

Also Jesus Christ all-edged Scripture against Satan, *Thou shalt not tempt, Thou shalt worship the Lord thy God, and him only shalt thou serve, thus it is written* three times, *Mat.* 4. 4. 7. 10. which had been of no force at all to repel Satans temptations if the Angels had been above the authority of the Scripture, and *if an Apostle, or an Angel from Heaven shall preach any other Gospel, and teach contrary to Scripture, we are to hold him accursed*, Gal. 1. 8. 9. *He that bringeth not this Doctrine is not to be received into our house, nor are we to bid him God-speed*, 2. Joh. 10. *Whosoever shall add to, or take from any of these written words of God, God shall add unto him everlasting plagues, and take away his part out of the book of Life*, Rev. 22. 19. *They are blessed which do these Commandments*, Rev. 22. 14. *but whosoever shall break one of these least Commands, and shall teach men so, shall have no part in the Kingdom of Heaven; but he that shall do and teach them, shall be called Great in the Kingdom of Heaven, and Heaven and Earth shall pass away, but one jot, or one title of God's written Word and Law shall in no wise pass away*, Mat. 5. 18. 19. Mat. 24. 35. *All the Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the man of God may be perfect, throughly furnished unto all good works; and the Scriptures are able to make us wise unto Salvation, through Faith which is in Jesus Christ*, 2 Tim. 3. 15. 16. 17. *He that will not hear these, neither would he be perswaded though one rose from the Dead*, Luk. 16. 31. *and saith Christ, if ye believe not Moses's writings, how shall ye believe my words?* Joh. 5. 47. *They are blessed which delight in these Laws, and therein meditate day and night*, Psal. 1. 2.

To let down the praises, necessity, usefulness, and excellency of the Scriptures were endless. As the King and Parliament do make Laws, and being Published and Enacted, they become the Laws of the Kingdom, humane subordinate Laws. So the King of Heaven makes Laws for the government of the World, and these Laws being put into Writing, are the Supreme and Divine Laws of the God of Heaven, and for any creature to be above these Laws, is to be above God, and commit high treason against the Majesty of Heaven, Isa. 8. 20. *To the Law and to the Testimony: If they speak not according to this word, it is because there is no light in them.* Now this is the *Quakers* opinion that every man hath a light within him which is the supream Rule and Judg, more perfect and eminent than the Scriptures,

as that which is the author of them, and enables to understand and obey them.

2. But then secondly, Consider Man as fallen and sinful, and suppose the light within man to be a finite created light, it is likely enough darkned in *Adam*, and then it is most gross to say, that the light in every man is more perfect than the Scriptures. If the light in an holy Angel be not above the Scriptures, then sure the light that is in a blaspheming Jew, a Pagan, such an impostor as *Mahomet*, cannot be above the written Laws of God. No meer Man since the fall of *Adam*, is so holy, and pure, and spotless in sin as was *Adam* before his fall. Man by nature since the Fall; is become darkness, and the light within him is darkness, and he is ruled by *Satan* the Prince of Darkness, living without God and without Christ in the World, a child of Wrath, a slave of Satan, an enemy of God, abominable, deceitful, and desperately wicked. If there be so much darkness and ungodliness among Christians, who have the light of the Scriptures and the Gospel, what then is the ignorance and darkness of *Jews*, *Heathens*, *Turks*, and *Infidels*, who do all either live without the knowledg of Christ and the Christian Religion, or deny it, and oppose it, as the *Jews* which blaspheme Christ, and the *Turks* which deny Christ to be God, and make *Mahomet* their Christ, and live in all lasciviousness. The Pope by some is counted Infallible, but *Quakers* make us all Infallible in all things. Their opinion, is, that the light within every man never erreth, the man erreth, but not the light within. How then shall any man be convinced of any sin or error? How will you convince a false Teacher that he teacheth Falshoods and Lyes? How will you convince a Murderer, an Adulterer, the wickedest man that ever was of any sin? suppose he shall say, that Snow is black, that Satan is God, that Christ is a blasphemer, how will you convince him, if the *Quakers* Opinion be true? There is no way at all left. For may not he come and say, By this *Quakers* opinion, I have a light within me which never erreth it cannot sin in the least, am under Law to none but the light within, this teacheth me that Christ is a Blasphemer, that murdering the Saints is pleasing to God, that *Quakerism* is the only true Christianity, and that all are damned, that do not so believe. Allow him but this Principle, *That he hath a light within him that never erreth, nor can err*, and you can convince him of no one sin, you make him a perfect God, and for every man to be a God what he says is true, because he says it: and what he commands is to be done, there will be nothing but God to command, and God to obey, himself shall be both Creature and Creator.

The *Quakers* would fain come off with this, *The Light within will teach you all things if you shall obey it and be led by it, and it is able to make you eternally happy if you will in all things hearken to it.*

Very

Very well, *Quaker*. I would then know of thee why that *Light within* doth not teach us all things? and bring us all to Heaven. *Either thou must grant that it is bound so to do, or not.* If the *Light within* be Almighty to teach and lead into all good and save from sin, and be not bound so to do, then it is very God: hold this and thou blasphemest and makest us all Gods. If thou shalt say that the Light within can make us all happy if it will and so please, and that it is bound to kill all sin, and never do amiss if self not suffer us to do amiss, if the light within suffer us, it is guilty. God indeed as he made all, so he could have preserved all, and prevented the fall of Angels and man: but he was not bound, and so he is no way culpable, he created Men and Angels perfect, though they might sin if they would. And they did sin, God was blameless, as being no way bound to create them so, as that it should be impossible for them to fall by sin. But now the light within being of the essence or quality of Angels and men, was under law to God, the light within was able to have kept the Angels and our first Parents from sin if it would: it did not, but did wilfully suffer them both to sin, and the Devils are damned for ever through the fault of the light within: and our first Parents and all their posterity had also been damned and utterly lost also, if God had not had mercy on them. And God hath given his Son Jesus for a light to the world, and the greatest part of the world do utterly refuse to be lightned with the saving light of Christ, and the light within suffers them to live in sin, to die in sin, to perish eternally, being bound to prevent their sin and perdition & doth not. Therefore it is a rebel and traitour against God, and the author of all the sin that is in the World, and the culpable cause of the utter perdition of men & devils. This argument can no ways be avoided but by saying that the light within is God, who could save us all if he would, but is not bound, it is of his free mercy and special grace that any are saved. He is good to all, and he extendeth mercy to all, and enlightens every man with some light peculiar to man, which brutes have not, and he will damn no man but for sin, and for the abuse of mercy, and for being false to his trust, and not making right use of his talent. Every man hath at least *one talent* from God, so for not trading with that one talent and right improving it, God will judge him at the great day, much more those which do abuse their talent, and most of all those which have more talents of Light, and Knowledg, & Means, and Mercies, and abuse them all. Both before the Fall and since the fall of *Adam*, and the publishing and establishing of the New Covenant, it may be truly said to every man, *If thou perish thy destruction is from thy self*, God is blameless. All sides grant, that *Adam* before his Fall was able to have stood if he would. By the Fall we are all become dead in Trespasses and Sins, and children of Wrath. Yet God in mercy hath provided a remedy in Jesus

Christ

Christ, having so loved the World that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life, *Joh.* 3.16. So that none of all the race of Mankind are left *utterly and totally remediless, as be the Devils.* But it may be preached to every man and woman under Heaven, whilst in this world, thou hast a light within thee, differencing thee from a Beast, by which thou art capable of keeping or breaking God's Laws, and living everlastingly in joys or in torments unspeakable, and if thou be not saved the fault is thine own.

These two Principles must be held for sound Divinity being the very pillars of the Christian Faith, whosoever is saved, must ascribe the praise and glory of his Salvation to the free grace of God, by the Lord Jesus Christ through the Holy Ghost. Whosoever is Damned, God is blameless, and the fault must lie at Man's door.

Now hence I reason, either the light within is bound to save man or not. If not then it is God, and so you make every man God. If it be bound to save man, and wilfully fails, it could forbear sin and will not, it could serve God and will not, then it is a traitour and rebel against God, and the murderer of Souls, and the cause of all the sin and damnation of Devils and men. This is that light within which the *Quakers* call God and Christ and the Holy Ghost, and set it above all Laws of God written and unwritten, and they accurse and adjudg to Perdition all such as do not in all things hearken to the Light within. Our Doctrine is, that every man hath a reasonable soul which hath rational light in it, which a Beast hath not, and so far as it teacheth us things pleasing to God, and is a means of bringing us to the knowledg of God by Jesus Christ through the Holy Ghost, according to the Scriptures, and owneth, submitteth to, and is ruled by the Lord, speaking to us by them, so far we own it and stand for it, and are against all that be against it. But to say it is God, Christ, the Holy Ghost, the Supream Rule, Judg, and altogether sinless and unerring, is such Contradiction, Absurdity, and Blasphemy, that I may say of it as the Evangelist says of our Savour's works, Joh. 21.25. *If they should be written every one, I suppose that even the World it self could not contain the Books that should be written.*

It is gross ignorance at best to make parts, and measures, and pieces in God, and to say that the light in every man is a measure or piece of God, and that God hath shared his essence among his Creatures, and that God and Man do but differ in measure and degree, and that when Man dieth, his body goes to the dust and perisheth like the Beasts, without any Resurrection, and that the soul or spirit returns to God, and is joyned to his Essence and becomes one entire Essence with God, like as several Corns ground and kneaden, and baked, become one Loaf, or as a drop of Water falling

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into the Ocean, becomes one substance with it: God hath no parts thereof, nor measures, nor is more or less God. And the light within Man is no more a measure or part of God, than my Pen is. If there be a thousand burning Candles all at once, they are no part at all of the Sun.

The sum of all is this, either the Light within is something or nothing. If nothing, *Quakerism* is nothing, yet worse than Nothing and Nullity: If Something, then it is either God increated, independent, or a created dependent Light. If God, every man is God, and if every Man, every Creature is God: for *à quatenus ad omne valet argumentum.* If a created dependent Light, then it cannot be above the Scriptures, nor the Supream Rule, sinless: It cannot be that which all the *Quakers* writings say of it.

I shall now transcribe a multitude of Citations out of their most Famous Authors, by which it shall evidently appear that they make the light in every man which the Scripture calls Darkness, to be God, Christ, the Holy Ghost, Supream in Heaven and Earth, above Scripture, altogether Sinless and Unerring. I must protest my Conscience and Sincerity, as in the sight of God, that I do not know that I have wronged them one jot by a partial reading of their Words, or any way misraking their Doctrine. I detest any such practice as most injurious to my Neighbour, disgraceful among Men, and wounding to mine own Soul, and if any such thing can be found in these, or any other of my Writings, truly and impartially considered, I desire no favour; censure me at your pleasure, but all is not Forgery, Misrecital and Corruption, which a Railing, Lying, and Foul mouth *Penn* shall so call.

I shall for the benefit of such into whose hands this smaller Tract may come, confirm by proofs and citations out of the primest *Quakers* writings, that they make the light within every man, God and Christ and the Holy Ghost, altogether sinless and unerring, referring such as desire more ample proof to the two Authors afore-named.

Penn, Reason against Railing, pag. 8. *G. Whitehead* is reported by *Penn* to affirm that the light within must needs be God, because to deny it so to be, was to deny the omnipresence of God, and *Penn* seconds him in it: and *pag.* 7. he reports *Whitehead* to hold from *Joh.* 1. 4. that the Life and the Light are the Divine Essence.

Pag. 14. To say that the light we have, being much of it borrowed from Scripture, it proves for these sins, the common light in all men will not a great wickedness, thereby placing the defect manifestly upon the light.

Pag. 15. He brings an Argument to prove that the light within is sufficient

cient to Salvation, because it is the word and life of the Word, who is God and sufficient to Salvation? making God the Word, the Light, and the Life all one.

Pag. 17, 18, 19. It is his scope to free the light within from all Blame and Deficiency, and says expressly, that there is nothing which may be thought to reflect upon the Light, but what falls as heavily upon all other ways, helps, ordinances, appointments, yea the Scriptures, and what is more upon God, and Christ, and the Holy Spirit too: he grants Man to be faulty, but the light within to be altogether faultless.

Item from *pag.* 24. to *pag.* 47. the sum of it, is, that the Light within is the most eminent Rule, and the Scriptures inferior to it, *pag.* 25. the principle of God within, by what Name soever denominated must needs be the Rule, and the Scripture but a Declaration. *Pag.* 38. He makes the light within to be right Reason, and that right reason cannot err, it is infallible, it teaches to know and to do that which the Scriptures cannot do, and is eminently the Rule, because of its present, immediate, and certain direction and knowledg, and the Scriptures at most but a kind of declaratory and secondary Rule, and therefore subject to the Holy Spirit.

Pag. 39, 40. Now by Holy Spirit they mean the Light within. And *ib.* it is Light within which gives Faith, Historical Faith the Scripture is the rule of, but doctrinal and saving Faith the light and spirit of God namely within] can only be the rule of.

Pag. 43. The light is one, and by that one light it is that God hath revealed himself through all ages.

And *Pag.* 44. he calls them Thieves and Robbers which have gone aside from the Light and Spirit within into forms without, Power, Praying, Preaching, Dipping, and all other Act of Worship, Ordinance, &c.

Pag. 46. This he calls the great Prophet and living Teacher in the hearts of men, that all may come unto, and be taught of him, [God within]

Pag. 48. We [*Quakers*] do deny the Scriptures to be the rule of Faith and Practice, in honour to that Divine Light, which was the Author of them.

Pag. 45. We [*Quakers*] affirm that true light with which every man is enlightened, to be in it self the Christ of God, and Saviour of the World.

To call the light in every man a meer creature, is contrary to *Joh.* 1. *In him was life, and the life was the light of men*: which light is Divine and increated, *G. Whitehead, Dip. pt.* 2. *p.* 13.

Some call the Light Conscience, &c. which light was, before conscience

was, or creature was, or created or made light was: he made the Sun, the Moon, &c. And the light was before these was made. *G. Fox Myst. p.* 10.

Some call it a natural light; which light was before the word Conscience was, or a natural light; the Sun, Moon and Stars either; for all things that were made, were made by it. The natural light, or made light, are created lights, he made the Sun, the Moon, and Stars. They were made. And here is the natural light to the natural eye. And the light that every man is enlightned with, that cometh into World, was before these were made; glorified with the Father before the World began. *Idem, ibid. p.* 232.

The light which every man that cometh into the World is enlightned withall, is Christ: by whom the World was made. *Idem, ibid. p.* 185.

The light which every one that cometh into the world is enlightned withal, is not Conscience, for the light was before any thing was made, or Conscience named. *Ibid. p.* 331.

The words of the everlasting and true Light, who is the eternal living God, and the King of Saints; which he gave unto me, his servant, to declare to the Inhabitants of the Earth, &c. Hearken, O ye Nations, &c. Thus saith the Lord God of Heaven and Earth, whose name is the Light, I am the Lord, and there is none else can save: I the Light created all things: and form'd, and made you all of the Dust. I the Light gave unto every one of you life and breath; and you and all things are upheld by me the Light. You scorn me the Light in you, and count me a poor, low, weak thing, not worth taking notice of: you have disobeyed me, and dishonoured me, and called me a natural light: you fight against me, the Light and Life with you. And I the Light, have been oppressed in you, and by you: but verily my Spirit shall not always strive with you: for verily, I the Lord God Almighty, who am the Light, which have made manifest your iniquities to you, which some of you call natural. And say, that those who are led and guided by me the Light within, which makes manifest sin: that they are guided by the spirit of errour and deluion: Mark; I will make you know your Blasphemy, and you shall know and feel to your everlasting Destruction, if you speedily repent not, that I the Light which let you see sin, and reprove for it, am Spiritual; and am the spirit of Truth: mark, I the Light made you all of one blood, &c. but many of you have slighted me, the Light in you: I will make you bow at my Name, the Light; and you shall feel 'tis not natural (as some of you have said of it;) for it shall break you to pieces, and all your professions, and wisdom, which is out of

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the light, & the light in you will confound it all. I'le break all Sects, Opinions, and gathered Churches, so called, which are not in me. I the Light in you will take away all Peace from the Earth; yea, I'le bring you to your wits end; I'le burn your heavens; all your joy, your peace, your righteousness, which stand in the power of Darkness. I the Light in you, will consume it all, I'le burn Heaven and Earth, I'le burn within and without: I'le strike with Astonishment, with fear and amazement; with madness and destruction: I'le bring Plagues within and without, until I have consumed all you my enemies, who will not own me the Light within. This *G. Fox* the younger, in a Collection of several of his Books, *pag.* 47-49, 50, 51, 52. cited in the *Quakers* appeal.

All mind that gift of God in your selves, which maketh you sensible of your present condition: you must receive the living principle of God in your own particular Vessels. Which principle I call the Light; it being a proper name for it: but I shall not desire to tie up any of you, to give this principle of Truth, only the name of Light, I shall not matter if you call it, the Truth, or the gift of God, or a measure of the Eternal being. *Ibid. pag.* 171.

Is not the Soul within beginning, coming from God, returning into God again? who hath it in his hand: and Christ the power of God; the Bishop of the soul, which brings it up into God, which came out from him: hath this beginning or ending? and is not this infinite in it self? *Geo. Fox Gr. Myst. p.* 90.

Magnus Byne saith, the soul is not infinite in it self, but it is a creature; and *Richard Baxter* saith, it is a Spiritual substance. Now consider (saith *Geo. Fox*) what a condition these called Ministers are in. They say, that which is a Spiritual substance is not infinite in it self, but a Creature. That which came out from the Creator, and is in the hand of the Creator, which brings it up, and to the Creator again; this is infinite in it self. *Gr. Myst. p.* 29.

Smith's Collect. Prim. fol. pag. 56. It is the Spirit alone that thou art to mind in all things---- And if thou lookest upon the Scriptures for a rule, and for trying, thou givest that unto them which belongs unto Christ, for he is the rule.----It is the true light of Christ, turn to it, and obey it, and it will save thee from all sin, for all power in Heaven and in Earth is in it.

The light within, Truth, gift of God, Grace, Spirit, Christ, Unction, Anointing, the Word nigh, Wisdom, the Principle, Seed, and that of God within every man, these they count all one and the same, differing only in Name; *Reason against Railing pag.* 25. compared with *pag.* 25.

Shewen's real and titular Christian, pag. 21. *Preface.* ----So to the light,

 grace,

grace, and holy Spirit of God in thee (be thou Professor, Profane, or Believer) I do commend thee, with it to read, and with it to judg, and by it to be taught and guided into a good understanding and into the true knowledg of the two great Mysteries of Godliness and Iniquity.

Pag. 106. Of the Book it self.... All those that know not, receive not, believe not in this good and perfect gift of God, which is the Light and Grace, and Holy Spirit within, given and sent into the World (to Sinners as well as Saints) they cannot nor are able to endure Temptation, but are led away of their lusts.

Penn. Reason against Railing, pag. 114. A measure of the Holy Spirit which is given to every one to profit with, was, and is to be our great rule and guide in all things relating to Faith and Worship. *Pag.* 115. Christ intended this for the great Evangelical Leader, Rule, Judg, Lawgiver, and Guide through the whole course of Regeneration, the only way into the everlasting Kingdom. All that are not led by this, their portion shall be that Dismal *Depart from me I know you not, who hath required these things at your hands?*

Pag. 144. The illumination in Man is a natural Emanation, or product of the Divine Word which made all things. *Pag.* 149. the breath of Life which came from God, by which *Adam* became a living soul to God, was something of God himself.

Pag. 153. We [*Quakers*] assert the unity of God and the Soul. *Whitehead's Appendix, pag.* 13. That the Light is not a Creature, but Divine, and of the very being of God, I still affirm, and have elsewhere proved.

The inward (speaking of living Manifestation of the Spirit of Truth) is of greater Authority than the Scriptures or writings in the Abstract.

Pag. 15. He calls the light within the living eternal Word in Man.

Pag. 16. It is not an effect of God's power, or thing made, but a natural effect flowing from himself, which therefore is Divine.

Pag. 17. Jesus Christ, God-man, a person without these, which phrase I did, and do say, is not Scripture-language, but the *Anthropomorphites*, who profess a personal God, denying him to be an infinite Spirit.

Pag. 24. Where proves he by Scripture, that Christ's second coming without sin to Salvation, is a personal coming?

Pag. 27. I am still of the same mind that the light in every man is divine and increated.

Pag. 28. He makes it equal Blasphemy to say that natural reason, or else the spirit of Man is the Light, as to say that it is God and Christ.

Pag. 30. Christ and his light within are but one in being.

Pag. 41. He calls the light within, the Holy Spirit, Unction, or Living Word within, and prefers it as a more eminent and universal Rule than the Scriptures, it opens them, and brings man to the true understanding of them, and leads him into all Truth as he obeys it.

Pag. 46. It is the chief rule of Faith, Obedience, and Worship, above the Scripture or Letter, and the spiritual and saving knowledg of God and Christ therein, is beyond all literal knowledg and profession of him received from without.

Counterfeit Christian detected, pag. 56. It was never *G. W.*'s Principle or Words, that the Life, which is the light of men, *Joh.* 1. 4. is but in it self a meer effect, for he owns it in its own being to be no other than God himself, and values not the Counterfeits Quarrel.

Such are deceived that say Christ is distinct from the Saints, *Fox, Gr. Myst. pag.* 16.

None comes to witness Christ the head, but who witness him in them, that the Angels must worship him that died and suffered at *Jerusalem*, and they that worship him in them, worship not the Angels; and they that are not worshipping him in them, are worshipping Men, Devils, and Angels. *Ide pag.* 55.

They are false [Ministers] who preach Christ without, and bid people believe in him as he is in Heaven above, but they are the true Ministers that preach Christ within. And this doth make a great difference, and hath no more fellowship together than the *East* hath with the *West*. *Smith, Prim. fol. pag.* 55.

Smith Catech. pag. 64. What is your faith concerning Christ in you as a Mediator? We [*Quakers*] believe that Christ in us doth offer up himself a living Sacrifice unto God for us, by which the wrath and justice of God is appeased towards us.

Ibid. We believe that Christ in us doth intercede the Father in our behalf.

Idem. ibid. pag. 1. The light is Christ. So *pag.* 14. 55, 56, 57. The light within is Christ, the only principle of our Religion, it is unchangeable in Light, Life, Power, Glory, and Wisdom, full of all Goodness, Vertue, and Mercy, and in its nature and being is unmoveable.

Pag. 95. This is the meaning of our Doctrine, to bring people to the everlasting word of God in themselves.

Shewen, The true Christians Faith and Experience, &c. Preface to the Reader, p. 16. The Light within is the great Ordinance of God, and the means of Salvation, that he hath appointed---- If thou slight and disregard this, thou wilt continue ignorant of the new creation of God, and of the experimental work of Regeneration, profess what thou wilt, and live under what other ordinances and means thou wilt, and hear what other teachers thou wilt, if

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thou learnest not of the grace of God within, which hath appeared to thee and all men, thou walkest not in the light which shines within, and art not guided by the good spirit of God, which was the Saints guide in all ages, thy Profession is vain, and thy Religion a lye, and thou deceivest thy own soul, in so far thou livest, and in sin thou wilt dye, and where Christ is, thou canst not come.

Some others are cited by me in mine other writings out of *Fisher* and *Gibson*. These are measure up heap'd, and running-over for proof to all unprejudiced Readers, that the *Quakers* hold this for their main Principle, that there is in every man a Light, and this light is God, Christ, the Holy Spirit, everlasting, almighty, and supream in Heaven and Earth, above Scripture, the absolute soveraign independent Rule, unerring; though Man sin, and all the World be fallen in *Adam*, yet there is a seed or principle of God in every man which they call very God and Christ, the Saviour of the World, and the Spirit, and count it Blasphemy to say ought amiss of the light within, any more than of God himself.

If this be not Blasphemy and Idolatry, and Antichristian Diabolical Doctrine, I know not what is. *Penn* himself confesses, that to say the whole God and Christ is in every man, is grosse Blasphemy, *Quakerism a new Nickname*, *pag.* 227. 228. God hath no parts or pieces. They say a seed or measure of God is in all, which is increated, and of the being of God, themselves being Judges, they are guilty of, most horrid blasphemy.

Their errors are not to be numbred. That one book of *Penn's Reason against Railing*, or his other book in answer to Mr. *Faldo*, contains more Fallhoods and abominable Doctrines, than all a Man's time will serve him to confute. It is a black List or Catalogue which Mr. *Faldo* hath composed of their errors, and the more I wade into their writings, I find all his Charge to be true, and that he hath with great diligence and fidelity, represented their Doctrines to the World, and understands them a great deal better than themselves.

I would be loth to write and print such treasonable Positions against the King and Parliament, as *Penn* and *Whitehead*, and the Leaders of them have published against the King of Heaven, his Christ, and his Spirit, and his Holy Laws. I am far from a persecuting spirit, or wishing the least Violence to any man for tolerable errors and such weaknesses as may be born with. But it would be a great mercy to *Penn* and *Whitehead*, and such others of them, to have their books searched and examined, and their Blasphemous positions of the Light within condemned by civil authority. Their errors are plainly intolerable. They beguile people by wrapping up their

errors

errors many of them in Scripture-words, detorting them to a wrong ſenſe, and there is not an Article of Chriſtian Religion, but they ſubvert it, and ſtrive to bear down ſuch as write againſt them with ſlanders, railings, and ſilly reaſons, and declare themſelves to be hardened in error, and to be given up to ſtrong deluſions, to believe lyes.

I am not conſcious to my ſelf that I have miſtated their Doctrine, or given that for their Opinion which they deny. Indeed they abound with groſs Contradiction. Nor am I conſcious that I have wronged their words, and committed any partiality and unchriſtian dealing by wreſting their ſenſe, and concealing or clipping any part of the truth in my Citations.

Mr. *Penn* doth equally tax *Mr. Faldo* with me. If any ſuch thing can juſtly be charged upon me, I am contented to abide the heavieſt Cenſure. For it is a Crime I abhor, and can by no means reconcile my heart to. If I have offended in any part of my work ſince I began to write againſt them, it hath been by overdoing and too much keenneſs and want of skill in Controverſie. *Dandum eſt aliquid ætati.* Mr. *Penn* may well allow me ſome grains for his own ſake. I cannot be ſo luxuriant in brawling and railing, and giving ill language as he is: though it is two to one, I ſhall be much taxed by him this way. The Lord forgive us all our ſins againſt Charity.

FINIS.